

CATECHISME
COMMON PLACE BOOKE,
and Textuall, for young and old, learned
and unlearned; teaching the narrow way
and straight gate vnto two Kingdoms
of Grace, heere beneath vpon
earth, and of Glory aboue
in heauen.

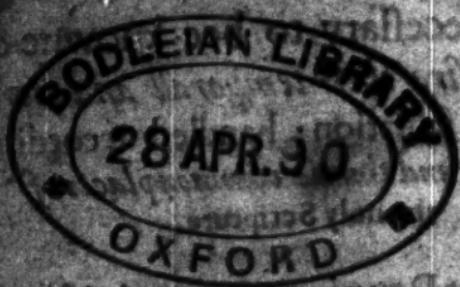
And very necessary to bee knowne of all
men that desire their temporall and eternall
good and saluation; handled according
to eight and thirtie common places of
the holy Scripture.

By Robert Pennington, Minister of
Gods Word at Boncenger in Essex.

2. Tim. 3.16.17.

The whole Scripture is given by the inspiration of God, and is
profitable to teach, to convince, to correct, and to instruct in
righteousnesse. That the man of God may be absolute, being
made perfect to all good works.

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TO HIS VERY LOVING FATHER, MR. ROBERT PANNINGTON, and to his deare Mother, and to all his Kindred both on Fathers and Mothers side, especially the Right Worshippfull Sir John Deane; also to the whole Parish of Hickham, his Native Towne, and to all other Parishes that have been partakers of his Ministry both in England and Ireland; R.P. wifethol increase of grace upon earth, and fulnesse of glorie in heaven.

When I seriously considered with my selfe (deare Parents, and you all my Christian Countrimen and Brethren) what Saint Paul, that worthy Apostle writeth vnto Timothie concerning widdowes; If any widdow haue children or nephewes, let them learme first to shew godlinesse to

THE EPISTLE
ward their count house, and to recompence their landlords; for that is an honest thing, and acceptable before God,
1. Tim. 5.4. As also what the Heathen Philosopher by the meere instinct of Nature could say; *Non nobis natus sumus sed partem parentes partem amici partem Patria sibi videntes*; considering, I say, these golden sayings of Grace and Nature, I held it my part and dutie first to shew unto you some token of my loue and thankfulness, and to vise some meanes or other toward recompencing of all those manifold and great benefits that I haue received of you especially (louing Parents), and not onely for the things past (which alone are so great and many, that I can never sufficiently recompence), but also for that hope which you haue given me of the things that are to come. I meane that Patrimonie

A

and

and inheritance, which by successio-
n hath been left vnto you by your
Predecessors from many generati-
ons. And because there is a saying
in the Schools, *Bonum quo com-
minus eo melius*: A good thing the
more common the better. I haue
thought it not much amisse to
ioyne with you my native Towne,
and all other Parishes both of this
Kingdome of England, and that o^r
ther of Ireland (which are not a
few), that haue been partakers of
my Ministerie; intending hereby
not onely (as I am not ashamed to
confesse) your temporall and eter-
nall good; but also somewhat re-
specting mine owne in the better
satisfying and clearing of my con-
science, in supplying after some sort
by writing what hath been by mee
heretofore defective in speaking;
yet notwithstanding I trust also in
both of these ends, to the glorie of

A 4. God,

God, and of his Sonne Christ Iesu. Hypocrites that learned Physition in one of his aphorimes had a sentence to this effect, concerning progress: from one natural operation to another, *Quod paulatim fit sumus/*; that which is done slowly is done surely. This rule is true and good not onely in nature, but also in grace and art, and hath prevailed with me to make one step more of preparation vnto those eight and thirtie Artes, which I haue already promised vnto the World by writing; and if God spare me time and abilitie, I hope I shall performe. In the meane while, before I publish an Arte of Christ, I haue thought it fit first to collect, and draw both it and the rest following into this short Catechisme (which also because it is handled according to eight and thirtie heads, I call a common place

place booke, and for that there is
in it almost nothing but the mere
text of the holy Scriptures I have
also a Textuall. So ioyning all the
three degrees of the studie of Divi-
nitie together as they be set downe
by that learned man Master *W^rayne*
in his Catechisme, and briefly to
shew the grounds and heads of the
said Artes onely out of the holy
Scriptures; which as I teach by
word of mouth in my particular
Charge, so haue I thought it good
to publish the same by writing vnto
all Christian people. And espe-
cially vnto you (deare Parents and
Townesmen); vnto whom nature
hath first tied me; and then to all
my Christian brethren that in time
past haue been my Auditours, vnto
whom conscience after some sort
hath bound me, who I hope will ac-
cept it in as charitable sense & mea-
ning, as I doe publish it: intending
here-

THE KINGES PROCLAMATION.

herby first and principally God his glorie; and in the second place the discharge of thine owne conscience, & the good of his Church. And so committing you all vnto Gods mercifull protection, hoping for his blessing vpon this my labour, I cease to trouble you in any further.

Your louing Sonne in
the Lord to command,

And to you all my Kinsmen,
Countrimen and friends,
a welwisher.

R. P.

THE EIGHT AND
thirty common places of the ho-
ly Scriptures handled in this
Catechisme are
these.

- 1 *Of Christ.*
- 2 *Of Heaven.*
- 3 *Of Spirituall things.*
- 4 *Of Corporall things.*
- 5 *Of Externall things.*
- 6 *Of Conciing.*
- 7 *Of Reading.*
- 8 *Of Meditation.*
- 9 *Of Observation.*
- 10 *Of Inspiration.*
- 11 *Of Personall practice.*
- 12 *Of Time.*
- 13 *Of Indowment.*
- 14 *Of Intention.*
- 15 *Of Vocation.*
- 16 *Of Reference.*
- 17 *Of Seeing.*
- 18 *Of*

The Contents.

- 18 Of Hearing.
- 19 Of Smelling.
- 20 Of Tasting.
- 21 Of Feeling.
- 22 Of Understanding.
- 23 Of Affecting.
- 24 Of Concealment.
- 25 Of Outward Prayer.
- 26 Of Example.
- 27 Of Speaking.
- 28 Of Writing.
- 29 Of Doing.
- 30 Of Benediction.
- 31 Of Administration.
- 32 Of Receiving.
- 33 Of Refusing.
- 34 Of Convocation.
- 35 Of Experience.
- 36 Of Dying.
- 37 Of the Particular.
- 38 Of the Generall Inde-
ment.

A CATECHISME,
COMMON PLACE BOOKE
and Textuall for young and old,
learned and unlearned, &c.

Question.

Which is the first and most necessary knowledge, & learning, that the word of God, or the holy Scriptures doe teach vs, both for our temporall and eternall happiness?

4. The knowledge of God, and of his onely Sonne Iesus Christ. For the excellent knowledge sake of whom Saint Paul counted all things losse, and did judge them to be dung, that hee might win Christ, and might be found in him, not having his owne righteousnesse, which is through the Law, but that which is through the faise of Christ, even the righteousnesse which

A Catechisme,

which is of God through faith, that bee
mighty know him, and the vertue of his re-
surrection, and the fellowship of his afflic-
tion, and bee made conformable unto his
death. And Christ himselfe saith thus
of himselfe, *I am that way, that truth,
and that life.* Againe, *I am Alpha and
Omega, the beginning and the ending, saith
the Lord; which is, which was, and which
is to come, even the Almighty and Prince
of the Kings of the earth:* and therefore
the knowledge of Christ is first and most
necessarie.

Q. Which is the second knowledge
and doctrine necessarie to bee learned
out of the booke of the old and new
Testament, by all men that would at-
taine vnto eternall saluation?

A. That doctrine and revealed truth
of God concerning heauen, and life e-
Rom.6.23. *verlasting, which is the gift of God, through
Jesus Christ our Lord. And shall bee given
as a reward to them, which through parti-
Rom.2.7. *me in well doing, seeke glory, and honor,
and immortality. For if we be children of
God, we are also heires, vnto the heires of
God, and heires annointed with Christ, of so**

þer that we suffer with him, that we may al- Rom. 8,
so bee glorified with him: for we are to 17.18.
know that the afflictions of this present are
not worthy of the glory that shall be shewed
vnto vs. For in heauen are the things
which eye hath not seene, neither ear hath
heard, neither came into mans heart, which
God hath prepared for them that loue him:
and which they shall receive (besides the
hundred fold now at this present) that for-
sake all for Christs sake and the Gospels. 1.Cor.2.9.

Q: Which is the third Art and in-
struction which maketh much wnto
mans good, both temporall and eternall,
and is taught in those threescore and six
bookes which wee commonly call the
Bible? Upon the reuerie to be concluded

A. That spirituall learning and in-
struction which describeth and setteth
before our eyes the nature of our soules,
with the vertues and vices of the same.
*For in the beginning God made man in his
Image, in the Image of God created he
him: he created them male and female, Gen.1.27.
and breathed in his face breath of life, and
the man was a living soule. But not long
after the Creation, sinne by one man
root Gen.2.7. root red*

and into the world, and deathly sin, and
so death went over all men, in whom all
men have sinned. Yet as by one man's dis-
Rom. 5.12 ^{2.200} sin, many were made sinners, so by
the obedience of one (such as Jesus Christ) ^{2.201}
shall many also be made righteous. And
as sin had reigned unto death, so might
grace also reign by righteousness unto et-
ernal life through Jesus Christ. So that

Rom. 8:19 now in the soule of man there are two: **Gal. 5:17** The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary: **1 Cor. 10:14** Now I say, that as I have told you

X. The knowledge of mans body, one of his essentiall parts, with the nati-
rall faculties and endowments that the
God of nature hath bestowed vpon it :
for first of all the originall and begin-
ning of mans body is thus described by
Moses: The Lord God made the earth
the dust of the ground. And Salomes de-
scribing the miseries of old age, in re-
spect

spect of the bodily part, faith, and dust
returne to the earth as it was. And for Eccl. 12.7.
the womans body it is written, that the
rib which the Lord God had taken from
the man, made her a woman. And further-
more in respect of bodily apparel, it is
said, that they were both naked, and were
not ashamed: but because they did eat of
the tree, whereof the Lord commanded Gen. 2.17.
them that they shold not eat. The Lord
hath said unto the woman, that bee will
greatly encrese her sorowes and concep-
tions. And in the sweat of his face shall the Gen. 3.17.
man eat bread, till he returne to the earth:
for out of it was he taken because he is dust, Gen. 3.19.
and to dust shall he returne.

Q. Which is the fifth point of Gods
truth and learning, that in his books and
writings he hath revealed, as behouable
for all men to know and vnderstand?

A. That wisedome and vnderstan-
ding of outward things, which the Lord
God hath created for man, as needfull
things and helpe, both to his temporall
and eternall happynesse. For our bene-
fice Father knoweth that we have need of all
these things. And in the beginning God Mat. 6.33.
saw all that bee had made, and for it was

very good. Yea, the Lord God planted
Gen. 2.8. a garden Eastward in Eden, and there he
put the man whom he had made. For out
of the ground I made the Lord God to grow
every tree pleasant to the sight, and good
for meat. And besides these vegetariue
things, the Lord God formed of the earth
Gen. 1.19. every beast of the field, and every fowle of
the heaven, and brought them to the man,
to see how hee would call them, &c. For
God hath made him to have dominion in
Psal. 3.6. the works of his hands, and hath put all
things under his feet, &c.

Q. Which is the sixth Art and discipline, that every man ought to be instructed in by the ministry of the holy Scriptures, for his good, both in this life, and in that to come?

Id. 4. The Art of Couetting, which teacheth vs how to order and gouerne our desires according to true reason, which directeth them first of all unto God, as the *summum bonum*, and their chiefe obiect. For as the Hart Brayeth for the rivers of waters, so panteth my soule after thee O God. My soule thirsteth for God, even for the living God; when shall I come and appare before the presence of God.

God. And Saint Paul desired to be dis-
solved and to be with Christ, and com-
mandeth vs to count spirituall gifts, especially 1. Cor. 14.
that we may prophesie. Yet may we de-
sire our daily bread, according to the Mat. 6. 11.
Lords Prayer; and say with the Wise-
man, *Give me not riches nor pouertie, but Pro. 30. 8.*
feed mee with food convenient for mee:
but wee must take heed of that which
Saint James reproves, *To lust and not to* Iam. 4. 2, 3.
have, to murmur and desire somwhat moderately, and
cannot obtaine; to fight and warre, and yet 1 Cor. 10. 12.
nothing, because we aske not, &c. 1 Cor. 10. 13.

Q. Which is the seventh kind of
knowledge and learning that is com-
mended vnto vs by the Spirit of God in
the holy Scriptures as very expedient for
vs? 1 Cor. 10. 13.

A. That wisdom and true reason of
reading both divine and humane wri-
tings, which are notable meanees ap-
pointed by God for the encreasing of
our faith, and furtherance of our salua-
tion; for our blessed Saviour commanded
vs to search the Scriptures, for in them we
think to have eternall life, and they are
they which testifie of him. And Saint Paul John 5. 39.
willcth Tamely, to give attredance unto
reading;

reading, to take heed unto himselfe, and
unto learning, and to continue therin.
23. 16. And in his second Epistle to the said Ti-
-mochie, he remembers his booke, but espe-
-cially the parchments. And Jeremy com-
-mandeth Baruch to reade the rule where-
-in he had wriuen at his mouth the words
-of the Lord, in the audience of the people in
-the Lordchurche, upon the fasting day. And
-in that sacred counsell of the Apostles
-and Elders at Ierusalem, Iames saith, that
-Gen. 36. 6. Moses of old time had in every City them
-28. 15. 21. that preach him, from he was read in the
-Synagogues every Sabbath day.

Q. Which is the eighth point of
skill and learning, which God hath set
before our eyes, to learne and practice
according to the truth thereof revealed
in his word?

A. That skill and Arte of Meditati-
on, in the practising whereof wee doe
procure much good vnto our soules. For
David doth pronounce that man to bee
blessed that doth delight in the law of the
Lord, and in his law doth meditate day
and night. And he saith no more then hee
14. 11. practised himselfe: for so it is written;
- Oh how lone I thy law, it is my meditation
continually.

continually. Yea God giueth Iesuas a stink
charge, not so to let the booke of the Law de-
part out of his mouth, but to meditate there-
in day and night, that hee might observe
and doe according to all that is written
therin, for then shoulde hee make his way
prosperous, and then shoulde hee haue good
successe. And it is reported of the blessed
Virgin Mary the mother of Christ, that
shee kept all his sayings in her heart. For doo
not they err that imagine evill, but to them
that thinke on good things shal be mercy
and truthe: yea, the thoughts of the diligent
surely bring abundance, Pro. 21. 5.

Io. 1. 8.

Luk. 2. 51

Pro. 21. 5

Q. Which is the ninth kind of wise-
dom and knowledge that may bee ga-
thered out of the Bible, and very profi-
table vnto all men, for the guiding of
their liues and conuerstation?

A. That wisedome and knowledge
of obseruing the workes of Gods Crea-
tion and prouidence, which doth great-
ly confirme and encrease the understand-
ing of the written Word and Truth in
us. Thus Salomon gaue his heare to search
and find out wisedome by all things that
are done under the heauen; this sure tru-
thelhath God giuen to the former of men,

Matthews cheirly. And when he passeth
Eccles. 13. *by the field of the slothfull, and by the*
ounyard of the man desirous of vnder-
gaunding, and as it was ground over with
thornes, and no man had covered the face
therof, and the stome wall therof was bro-
ken downe: then he beheld and considered
Prov. 14. *it well, he looked upon it and received in-*
10. 12. 13. *struction. And doth he not send the*
segard to the Rosemary to behold her
ways, and to bee wised yea a greater

Prov. 6. 6. *than Solomon commandeth vs to ayyd*
Prov. 13. 20. *thoughtfull care by beholding the fowles of*
the heauen, and by learning how the lilles
of the field do graun.

Q. Which is the tenth learning and
doctrine that is teucaled in the holy
Scriptures, and very necessary to bee vnder-
derstood of euery Christian? **A.** It is that mysterie, as I may call
it, or that hidden skill which is proper
only vnto Gods children, shewing unto
them the secret inspiration or worke of
Gods Spirit in the soules of his Elect.
For surely there is a spirit in man, but
the inspiration of the Almighty giueth
understanding. And as the wind bloweth
where it listeth, and no man knoweth the bound
thereof.

therof, but cannot tell whence it commeth, John 3.7.
and whether it goeth, so is every man that
is borne of the Spirit. Likewise, the Spirit
helpeth our infirmities, for wee know not Rom.8.16.
what to pray as we ought, but the Spirit it
selfe maketh requestes for us with sigbes,
which cannot be expressed: for as many as Rom.8.1
are led by the Spirit of God, they are the 14.16.
sonnes of God, and the same Spirit beareth
witnesse with our Spirit, that we are the
children of God.

Q. Which is the eleuenth knowledge
and wisdome that all men are bound to
learne out of the Word of God, if they
would attaine to temporall and eternall
happinesse.

A. It is that heavenly Prudence, and
good understanding of practising and
doing the Word of God, first of all vpon
our selues, both in respect of God,
Heauen, our Soules, Bodies and Estates:

For hypocrite (saith our Sauiour) first cast Mat.7.5.
out the beam out of thine owne eye, and
then shal thou see clearly to cast out the
moue out of thy brothers eye. And thou
that teachest another, teachest thou not thyselfe;
thou that preachest a man must not Rom.3.21.
steale, dost thou steale: saith Saint Paul.

Matt. 23.25 Form not your selfe Sodolum, If thou be honyt, thou shalt be wise for thy selfe; and if thou be a scorder, thou alone shalt suffer; there-
Matt. 23.26 for more than blind Pharisie (saith Christ) cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

Luke 16.13. And what saith the Proverb, Phe-
nix liveth in thy selfe: yes, remember the pro-
verb.

Pro. 16.36. joye that travelleth, travelleth for him-
selfe, for his mouth breedeth it of him.

Q. Which is the twelfth learning
and knowledge, which we are to gather
out of the Sacred Scriptures, for the bet-
ter direction of our lives and considera-
tion.

A. The knowledge and understand-
ing of time; which is so precious a
thing, that it is much regarded both of
God and wise men: for to all things there
is an appointed time, a time to every pur-

Eccle. 3.1. pose under the heaven; when God hath made
Eccle. 3.5. every thing beautiful in his time, and the
hours of the night shall know the day and
judgement: for to every purpose there is a
time and judgment, because the misery of

Eccle. 8.5.6. this is great upon him. The earth also know-
eth his time, but in the other unknown-
ness shall not; and in the hands that work

thee.

caught in the snare; so are the children of men in the snare time, when it falleth upon Ecclesiastes 9. them suddenly: for it is not for us to know the time or the seasons, which the Father hath put in his own power: but let Israel Psal.130.7 wait on the Lord; for with the Lord is mercy, and with him is great redemption; for the patient abiding of the righteous shall be gladness, but the hope of the wicked shall perish.

Q. Which is the thirteenth doctrine and knowledge that is taught us in the Word of God, as profitable both for this life, and that which is to come.

1. That excellent gift of Wisedome, and high point of Prudence, which consisteth in the vnderstanding of our selues and our indowments, in relation both vnto Christ, and all his benefits eternall, internall, corporall and externall. For if we ought to bee diligent to know the state of our flockes, much more diligent ought we to be, to know the state of our bodies, but most of all to vnderstand the state of our soules, how they stand in respect of Christ, and life everlasting. *David, a man after Gods owne heart, could say of himself; I will praise thee, for I* Pro.37.23

Psal. 139. *I am fearfully and wonderfully made, mar-*
~~24. 1. 1. 6.~~ *velous are thy works, and my soul know-*
~~25.~~ *eth it well; my bones are not hid from thee,*
~~26.~~ *though I was made in a secret place, and*
~~27.~~ *fashioned beneath in the earth. Thine eyes*
~~28.~~ *did see me, when I was without forme. And*
~~29.~~ *doth not our blessed Sauiaur rebuke his*

~~30.~~ *Disciples, because they knew not of what*
~~31.~~ *spirites they were. And Saint Paul willeth*
~~32.~~ *the Corinthians, so prane themselves, who-*
~~33.~~ *shew they were in the faith to examine*
~~34.~~ *themselves. (saying), Know ye not your*
~~35.~~ *owne saluer, how that Iesus Christ is in you,*
~~36.~~ *except ye be reprobates.*

~~37.~~ Q. Which is the fourteenth learning
~~38.~~ and instruction, that al men are bound to
~~39.~~ receive from Gods mouth, through that
~~40.~~ sacred instrument of his written Word.

~~41.~~ A. That learning and instruction
~~42.~~ which doth teach vs how to order and
~~43.~~ rectifie our intentions and ends, in all
~~44.~~ our actions, throughout the whole
~~45.~~ course of our liues, which ought to bee
~~46.~~ the glory of Almighty God, our owne
~~47.~~ temporall and eternall good, and the
~~48.~~ temporall and eternall good of our bre-

~~49.~~thren. For so teacheth Saint Paul, say-

~~50.~~ *ing), Whether ye eate or drinke, or what-*
~~51.~~ *soever*

for ever you doe, doe all to the glory of God.
And he pleased all men in all things, not
seeking his owne profit, but the profit of ma-
ny, that they might be saved. And that wise
King Salomon commandeth vs, to intend Pro.3.19.
none hurt against our neighbour, seeing he
dwelleth without feare by vs; for the de-
fense of the righteous is only good, and he
that seeketh good things getteth favour, Pro.11.
but he that seeketh evill, it shall come to
him. Therefore the rule of charitie, set
downe by Saint Paul, is, Let no man seeke 1.Cor.10.
his owne, but every man anothers wealth.

Q. Which is the fifteenth doctrine
and knowledge, that the Word of God
teacheth vs, for the more quiet and pe-
aceable guiding of our liues in this
world, and the better obtaining of the
world to come? 2. Cor.13.2. v. 1. v. 2.
It is the discreet discipline (as I
may say) which willeth every man to
understand his owne place and calling
wherunto the prudent Spirit, Word,
and Providence of God hath called
him, whether it be in Church or Com-
monwealth, and to exercise and follow
only the duties of the same, both in re-
gard of his generall and particular voca-
tion

tion. For as God hath distributed vocationes
1. Cor. 7. meritorum, as the Lord hath called every
17. 20. one, so let him walke: let every man abide
in the same vocation wherin he was called.
Therefore the same Saint Paul commandeth
1. Th. 4. 11. them to stude to be quiet, and to idle
11. with their owne busynesse, and to work with
their owne hands; and reproueth those
2. Thet. 3. that walke inwardly, and work not at
all, but anbusie bodie. And Saint Peter
1. Pet. 4. 15. withholdeth to take heed, that no man saf-
for anbusie body in other mens matters.
Prov. 14. And Salomon saith, that anbusie bodie is
17. hated: but shew seest that a diligent man
Prov. 22. in his busynesse standeth before Kings, and
29. standeth not before the basse sort.

Q. Which is the sixteenth kind of
knowledge and doctrine that is taught
in the holy Scriptures, and is commen-
ded vnto vs for our greatest good, and
blessednesse in our practice?

A. It is that humble wisedome and
gracious Art of Reference, and yeelding
vp our schuls, actions, and possessions not
to any creature, but unto God our Al-
mighty Creator, and a most wise and
faulfull Giver, our selfe, the iust and the
Eccles. 9. 1. wise, and their works, in the hand of
God.

God; therefore (saith the same wise Man, Pro. 16.39
commit thy works unto the Lord, and thy
thoughts shall be directed: for he seeth
the heart of man; purposed he may, yet the
Lord doth direct his steps. In all thy Pro. 3.6.
ways therefore acknowledge him, and he
shall direct thy ways. And to this wise-
dom of Solomon the sonne, is that of
David the father; Commit thy way unto Psal. 37.1.
the Lord, and trust in him; and hee shall Psal. 55.
bring it to passe, and cast thy burden upon
the Lord, and he shall nourishee thee. And
doth not the doctrine of the new Testa-
ment agree to that of the old; For cast 1. Pet. 5.7.
all your care on God (said Saint Peter)
for he careth for you; 1 Pet. 5.7.

Q. Which is the seventeenth Art and
learning which the holy Scriptures make
mention of, the vnderstanding and pra-
ctice whereof is verie profitable to all
men.

A. It is the Art of Seeing into our
owne waies and works, leſt it bee ſaid
of vs, as our Sauiour ſpake of the Phari-
ſies, they were the blind leaders of the blind;
and if the blind lead the blind, both ſhall
fall into the ditch: for the Lord (ſaith Sa-
lonian) hath made both theſe, even the ears
enobled

Mat. 15.54

Q. Which is the eighteenth Art and knowledge that may be gathered out of the holy Scriptures, as verie necessary to be learned, and practised by every good Christian.

A. It is the Art of Hearing, that most
excelling sense of all good discipline and
learning: for as God hath made (as it is
before

before said) the eye to see, so hath he made Pro. 20.12.
the care to bear. And howsoever we are
not so giveng our heares to all the wordes that Eccl. 7.23.
men speake, I f we doe heare our servant
cursing us. Yet Saint James commandeth
vs, to be swift to heare, but slow to speake
and slow to wrath: for a wise man shall
bear and increase in learning. Yea, saith Pro. 1.5.
the only instrument of our iustification con- Rom. 10.17.
smeth by hearing, and hearing by the Word
of God; therefore we are commanded by
that wise King, not onely to heare, but to Pro. 7.14.
hearken to the words of Gods mouth: for
what a miserable state are they in, whose Ag. 28.37
hearts are waxen fat, and their eares are
dull of hearing; on the contrary, how
blessed are they that heare instruction, that Pro. 8.33.
are wise and refuse it not; that heare wis-
dom watching daily at her gates, and giving
attendance at the postes of her doores.

Q. Which is the nineteenth point of
learning and knowledge that is mentio-
ned in the holy Scriptures, and tendeth
also to the glorie of God, and good of
man?

A. It is the naturall learning of the
third Sence, called smelling, which God
the Creator of all things hath also giuen
to

to man, and hath made divers obiects to
glue content and pleasure to the same :
for as is said of the two former Sences,
God hath made the eye to see, and the
ear to heare, so may it be spoken of this
and the two other following, God hath
made the Nose to smell, the Tongue to
taste, and the whole body to feele : for
Psal. 115. 6 man is not as the *Idols of the Heathen*,
that haue noses and smelle not, but (as Sa-
Pro. 17. 22mon saith) *Oyement and perfume re-
uiyse the heart, so doth the sweetnesse of a
mans friend by heauie counsell.* Yea, the
Lord is said to finde a sauer of rest, from
the burnt offering of Noah; and precise-
ly commanded the people of Israel to
offer a burnt offering vnto the Lord for
Gen. 8. 11. *a fayre sauer.* And Christ is said, to pre-
Exod. 19. 1 *ferre the sauer of his Churches eyement
aboue all Spices,* **Cantic. 4. 10.**

Q. Which is the twentieth doctrine
and learning, that we find written in the
bookes of God, the knowledge whereof
is not to be despised.

A. It is the art of Tasting, which is
the fourth Sence that God, the Author
of Nature, hath gauen vnto man to vse
vnto his glorie. And therefore to please
this

this sentence hath the Devil God made out of Gen. 2. 9.
the ground to grow every where (not onely)
pleasant to the sight, but also good for man.
And old Isaac commanded Esau to Gen. 27. 4.
make him sume meat, such as he loved, Gen. 27. 11.
and to bring it to him, that he might eat,
and that his soule might blesse him before
he died. But as there is a corporall thing
spoken of in the Scriptures, so there is a
spirituall. Obiastre ye, and see how great Psa. 34. 8.
ons the Lord is, blessed is the man that
trusteth in him. And Saint Peter exhort-
ing men to desire that sincere milke of
the Word, that they may grow thereby. v. Pet. 1. 2. 5.
seth this reason, because they have tast
that the Lord is bounifull. And Wiser
dome faith, Come, eat of my meat, and
drinke of the wine that I have drawnne. Prou. 9. 5.

Q. Which is the one and twentieth
point of learning and knowledge that is
written of by the pen of Gods Spirit, in
the booke of the old and new Testa-
ment, and not to be contemned by any
good Christian.

A. It is that doctrine that concer-
neth the fift and last Sence, that is of
feeling, which the great God of Nature
hath dispersed throughout the whole
body,

body, and every part thereof, teaching
thereby that every Member in the spir-
itual body of the Church should have
1. Cor. 12. *A* *feeling* of *one* *another* *members* *griefs* *and*
16. *pains*: for the *hands* of *man* are *not* *as* *the*
Rom. 10. *hands* *of* *the* *Heathen* *Idols*, *which* *have*
16. *hands* *and* *move* *not*: *but* *as* *our* *Sau-*
Psal. 115. *our* *poor* *God* *unto* *unbelieving* *Thom**as*,
Jo. *(if* *like* *cause* *requires* *for* *the* *confirma-*
tion *of* *a* *truth*, *may* *it* *be* *said* *to* *all* *living*
10. *men*), *Put* *thy* *finger* *here*, *and* *see* *my*
hands, *and* *put* *forth* *thy* *hand*, *&* *put* *it* *in*
to *my* *side*, *and* *he* *not* *faul**te*, *but* *faul**te**full*. *Here* *did* *Christ* *use* *this* *sense* *for*
the *confirmation* *of* *the* *faith* *of* *Thom**as*. *And* *Saint* *John*, *whom* *Christ* *lo*
ued, *the* *more* *to* *establish* *the* *truth* *of* *Christ**s* *Humanit**e*, *is* *not* *content* *with*
the *two* *sences* *of* *hearing* *and* *seeing*,
2. Job. 1. *but* *addeth*; *And* *the* *hands* *of* *our* *language*
handled *of* *the* *Word* *of* *life*.

Q. Which is the two and twentieth
Art and wisdom, that is revealed in the
holy Scriptures, and is commended unto
us for our learning and practice?

A. That wisdom & knowledge which
enformes our understanding, not onely
contemplative, but also practice; for the
wise-

wisedome of the prudent is to understand Pro. 14.8.
stand his way. And good understanding
maketh acceptable. Now the knowledge Pro. 13.15
of holy things is understanding: for the be- Pro. 9.10.
ginning of wisedome is the fear of the
Lord; all they that observe them have Pro. 11.12
good understanding; therefore get wisedome. Prov. 4.7.
aboue all thy possessions: yet understanding
Say unto her that thou art my sister, and
tell understanding thy knowldege; and be Pro. 7.4.
not children in understanding. But in un-
derstanding be of a ripe age. Let not wine, & carnal
desires and troubl forfiske thee, bind them open 29.
dry locks, and write them upon the tables
of thy heart: so shalt thou find favour and Pro. 3.14.
good understanding in the sight of God and
man. And our Saviour reproacheth his
Disciples, saying; Arrive ye without Mac. 15.16
understanding. And Saint Paul prayeth
for Timothy, that the Lord would give 1 Tim. 3.17
him understanding in all things. 1 Tim. 3.17

Q. Which is the three and twentith
eth learning and instruction, that we are
to receive from God out of his holy
Word, as making both to our temporall
and eternall good.

A. That instruction and learning that
setth before our eyes the Law and or-

detwheatby wedre to gouerne the psalms
frome and the ethom of our soule; which
we are to let loose the things that are
done vnto us with the things that are in the
soul. And the inordinate affection. Saint
Col.3.19 Paul commandeth vs to mortifie; for
they that are Christ; have crucified the
Gal.5.14 flesh, with the affections and the lusts,
which were in them, to inde natural affection: for
they that are without it; are mingled
with euill doers. Nay, we are flatly com-
Tim.3.3 manded on the affections; to love one another
as ourselves. And vñlly, And again, to be
Rom.13.10 of like affection vnto vñrs brothers. And
Rom.12.10 as vñlly to his brother Benjamin
10.16. his brothers sonne; it is said, that he made
himselfe affectionate in fleming toward
his brother; and sought where to keepe
Anaklites sonne of our Saviour; that he
coulde haue intermade; had contynued with
Matth.8.20 him three dayes; and had nothing to eare,
but had chapeffection them. 2

Q Which is the fower and twentie
eod: And concerning, that may be found
in the compass of the Bible, and is pro-
fitable for all men, to practice in their
life and conversation.

4. The Art of Concealment, whether

ther of good, euill, or indifferent things, as it shall make most to Gods glory, our owne, or our neighbours good: for the discretion of a man deferrith his anger, and his glorie into passe by an offence. And hee that couereth a transgression stroketh loue: but hee that repeateth a misere, separateth the Prince. It is enough for flanderers to discouer secrets: for hee that goeth about as a flanderer, discouereth a secret: but hee that is of a faithfull hart once catch a master. And a man of understanding will keepe silence; and that not onely from euill or indifferent, but from good: for a wise man (saith Salomon) concealeth knowledge, which is an excellent good doing: but the heart of the foole doth publish foolishnesse. And Samuel concealed the anointing of ^{1. Sam. 16.} David, by saying he was sone to do sacrifice. And Saint Paul saith, our worke life ^{Col. 3. 3.} is hid with Christ.

Q. Which is the fift and twentieth doctrine and learning that is to bee gathered out of the Word of God, the practice whereof maketh much to Gods glorie, and the good of his Church.

A. It is the doctrine of verball or outward Prayer, which is not yeld al-

works for our owne particular, b
cause every mans conscience in secret is
privy to his owne wants; nor for Gods
cause, as if hee knew not the very secret
thoughts of our hearts, but for the
Church sake, yet also it makes to the
good of the partie, and the glorie of
God. Therefore our Saviour setteth
downe an outward forme of prayer with
the circumstances, saying, *after this man-*

Mat 6.5.6. ~~new~~ pray ye, Our Father which art in hea-
7.8.9. ~~new~~ And Saint Paul exhorteth, that

1. Tim 2.1. first of all, supplication, prayer, intercessi-
on, and giving of thanks be made for all
men, for Kings, and all that are in authori-
ty; that we may have a quiet and peace-
able life in all godliness and honestie. And

2. King 8. ~~new~~ Solomon spake also his bands toward
3. him and said, O Lord God, &c. And so

4. the Apostles lift up their voices to God
5. with one accord, and said, O Lord thou that
6. knowest God which hath made him, &c.

7. Q. Which is the twentieth fiftie kind
8. of knowledge and learning, that we are
9. to receive from the booke of God, and
10. to put in practise for our temporall and
11. temporall good. ~~new~~ ob. 21. 1. A.

12. It is that doctrine that is written of
13. ~~new~~ Ensam-

Ensample, both good and euill; the one from God, his Angels and good men; the other from the diuell, his Angels, and euill men. This is to be hated and eschewed, that is to bee loued and followed. Therefore (saith our Sauour) I have giuen you an example, that you shoulde do even as I have done unto you. And Saint Paul giueth this counsell to Timothie, to let no man despise his youth, but to bee unto them that believe, an ensample in word, conversation, in loue, in spirit, in faith, and in puruesse. Yea, Saint Peter hardy chaygeth the Elders to feede the flocke of God, 2. Pro. 5.3. not as though they were Lords over Gods inheritance, but that they be ensamples unto the flocke. And Saint Iude saith, that the Cities of Sodome and Gomorrah were for Iude 7. forth for an ensample, and suffer the vengeance of eternall fire.

Which is the seuen and twentieth art and doctrine that the holy Scripturess doe teach, as very profitable and necessarie to be knowne and practised by all men.

1. The Art of speaking and guiding that vnuely euill and little member, the tongue, in respect of time and other.

conse. 3. 2. *conſtances that are to bee regarded in
ſect. 3. 7. 3. writing; for there is a time to ſpeak, and
a time to be ſilent; and there must be ſome to beeare,
but none to ſpeaketh ſaith Saint James, wee
Iam. 1. 19. *muſt not ſpeak emulions of another. Hee
Iam. 4. 11. *that ſpeaketh emulion of his brother, or be that
condemneth his brother, ſpeaketh emulion of
the Law. Salomon ſaith, that deale and
Prou. 18. 21. *life is in the power of the tongue; and they
that loue it, ſhall eat the fruit thereof. In
many words there cannot want iniquitie:
Prou. 10. 19. *but hee that refraineth his lipps is wize. The
20. *tongue of the iugt man is as ſined ſilver: but
the heart of the wicked is little worth. To
conclude this point, for the holy Scrip-
ture are very plentiful herein: If any man
2. Prou. 4. 11. *speake, let him ſpeak as the words of God,
and let his mouth be fruiful in wiſdom.*******

Q. Which is the eight and twentie
doctrine and knowledge that is ſet
downe in the holy Scriptures, the pra-
tice whereof may make much to Gods
glory and good of the Church.
A. It is the learning and ſkill of wri-
ting, which is an antient inuention, and
is helpe to be taken not ſo much for the
ſetting of diuers characters, as for the
ſetting out plegaunce words, and an up-
right

right writing, even the words of ~~script.~~ Ecol.12.10
When, where, and by whom, the first
letters of what language soever were in-
vented it makes not much to know. To
be sure, God of old time, three thousand
yeares agoe, about the time of giving
the Law, commanded ~~Moses~~ to write Exo.17.14
~~the warre of Amaleck~~, for a remembrance
in the booke. And the people of Israel
were commanded to write the words of
God upon the postes of their houses, and up- Deut.10.8
on their gates. But Solomon commands us 20.
to write them upon the tables of our hearts. Pro.7.3.
And Christ willeth Iohn to write the
things which he had seene, which are, and
the shinges which shall come hereafter. And
Saint Iude saith, that when he gane all di- Reu.1.19.
ligence to write unto the Christians of the
common salvation, it was needfull to write Iude 3.
unto them to assure them. v.1. .1.10.8

Q. Which is the nine and twentieth
discipline and教训ing that wee are to
receive from God out of the Scriptures,
the practice whereof is profitable both
to temporall and eternall happiness?

A. It is the wisedome of ordinary
and extraordinary blisinesse, either of
our generall or particular vocation,
isld. com-

comprehending all the actions of men,
besides those specified going before this
common place, and following after. For
the Proverbs of Solomon were written
Prov. 3. (as the Spirit of God) to receive instruc-
tion, and to do justice by justice, and judg-
ment, and equity: for he that is wise in his
business shall surely stand, and he that tri-
umpheth in the Lord, he is blessed. And every
wife man will work by knowledge, but a
Prov. 14. fool will spread abroad folly. For there is a
man whose mouth is in wisdom and
knowledge, and in opinion; yet to a man
Eccl. 1.3. that hath not travelled therein shall his
wise his portion: for wisdom and knowledge is good
to do all that a man can do, and shall stand to the
wise all his power: for their is neither work
Eccl. 9.10. nor wisdom, nor knowledge, nor wisdom,
Rom. 16. in the grave which changes not. Therefore
77. Saint Paul would have the Romans,
through their obedience was come a-
broad among all, so his wife into this
which is good, and simple concerning such
the Q. Which is the thirteenth Art and
learning that we may ride of in the
word of God, and which entry good
Christian is bound to know & practice
1. It is the Art of benediction or
bless-

Blessing of our deeds and actions that they make to Gods glory, our owne temporall and eternall good, and our neighbours. For Paul planteth; and Apollos watereth, but God giveth the increase; 1. Cor. 3. 6 therefore are wee taught by Moses to pray unto the Lord after this manner:

Let the beautie of the Lord be upon us, and direct the works of our hands upon us, Psa. 90. 17.

even direct the works of our hands. And when the Ark went forward Moses said, Rise up Lord, and let thine enemies be scattered, and let them that hate thee flee before thee: and when it rested he said, Num. 10. 35. Turn O Lord to the many thousands of Isr. 35. 36.

rael. And Saint Paul prayed that by some Romanius mannes or other he might have a prosperous journey by the will of God to come unto the Romanius. In the same manner Abraham his servant going about to get a wife for Isaac, said, O Lord God of my master Abraham, I beseeche thee send me good speede this day, and shew mercy unto my master Abraham: for except the Lord build the house, they labour in vain that build it: except the Lord keep the City, the kee per marcheth in vain. Gen. 24. 12. Psa. 127. 1. 10. 22.

Q. Which is the thirty one point of
know-

knowledge and learning that is reu-
led in the holy Scriptures, as very ne-
cessary to be knowne of every Christian?

1. It is the vnderstanding and know-
ledge in some measure of the infinite
and vnsearchable prouidence of Al-
mighty God, in the administration of
good and evill. For *shall we receive good*
as the hand of God, and not receive evill;

Job 1.21. *and the Lord hath given, and the Lord*
hath taken away: it is the Lord that kil-
leth, and maketh alive: the Lord bringeth
downe to the graue, and raiseth up. The

Lord maketh poore, and the Lord maketh
rich: bringeth low and exaltesth. The Lord
giveth snow like mowll, and scattereth the
hastur frost like aske: he casteth forth his
ice like martsals; who can abide the cold
thereof: he sendeth his word, and melteth
them, he causeth his wind to blow, and the

water to flow. And David saith, it was
a. Sam. 16. the Lord that bid Shimei curse him: yea
our blessed Saviour teacheth vs, that a
sparrow shall not fall to the ground without
our Father which is in heauen: and all the
hairs of our heads are numbered: and it is
God that worketh all. Eccles. 11.5.

10. *Which is the two and thirtieth*
point

point of knowledge which God hath revealed in his word, as very profitable for all men to observe, both for this life, and that which is to come? 1.2.1.

Q. It is that godly discretion that every wise Christian should have in discerning betwene good and evill, that is administred by the divine prouidence or will of God, approbative and permisive; eschewing the one, and chusing the other. For so Saint John commandeth saying, *beloved, follow not that which is evill, but that which is good.* *Herb. 1.1.1.* *dark well is of God, but hee that dark evill hath not seene God.* *Epist. 5.11.* And he that desirereth life, and louereth long dayes for to see *Psal. 34.13* good, let him refraine his tongue from evill, and his lips that they speake no guile. let him eschew evill, and doe good; for God settest life and death, blessing and cursing us. *Deut. 30.15* therefore us, to refuse the one, and to chuse the other. Whence here out of carefull, we must beware that we forger not the Lord our God. Therefore it is said *Joseph refused to lie with his Masters wife: and Moses refused to be called the son of Pharaohs daughter.* *Heb. 11.24*

Q. Which is the three and thirtieth kind of learning and knowledge that the

holy Scripture standeth before our eyes, to
try expedient for all men to learne and
practise? *Q. 14. 13.*

A. It is that prudence that is to bee
observed in regard of the second part of
Gods providence; to wit, of good. For
we are not only forbidden evill, but also
commanded good; to seeke peace and follow
2Th. 3. 14. after it. For trust in the Lord and do good;
dwell in the Land, and thou shalt be fed af-
Ps. 37. 3. friendly. Try all things, and keepe that
1. That is good: and who is it that will
2. *3. 1.* bewray you, if you follow that which is good.

3. 2. 1. *3. Pet. 3. 13.* Yet we are counselleed not only to chuse
in the particular that which is good, but of
two or more, to take the better, or the best
good. So saith Saint Paul, but desire you
the best gifts, and I will teach you a more
3. Cor. 13. excellent way. Better is a little with the
3. *3.* feare of the Lord, then great treasure and
trouble therewith. Better is a dinner of
Prov. 15. green berries where love is, then a stalled
16. 17. Ox and boared therewith.

Q. Which is the fourte and thirtieth
point of doctrine contained in the word
of God, and very fit to bee learned and
practised by every good Christian?

A. It is the knowledge and wisdome
of

of conuersation, not onely in respect of things simply good or evill; but also here is to be vnderstood our whole carriagē in generall, as it were from the day of our birth, to the day of our death, in outward and indifferent things. *For who is a wise man and endued with knowledge among you, let him shew by good conuersation his works in meeknesse of wisedomy, and let your conuersation be with all courteousnesse:* to which may be added that of Saint Paul, in regard of outward things, *take heed that ye make no circumfusely, not as foolish, but as wise.* But Saint Peter mounteth up on high, when he draweth his reason from the last day, seeing that all things must be dissolved, what manner of persons ought we to be in body conuersation and godlinesse, and will he wises to be subject to their husbands, than even they which obey not the Word, may without the Word be vnnome by the conuincion of the minnes, when they beheld their pure conuersation.

Q. Which is the fiftie and thirtieth kind of knowledge and learning that we may reade of in the holy Scriptures, as an especiall helpe and guide of our life and

1. It is the gift of experience, without which the contemplative knowledge of a man is to be esteemed at nought nothing; for though she be said to be the mistresse of fooles, yet must wise men also learne of her: for she bath to her mother that most necessarie vertute of Patience; and to her daughter the excellent gift of Hope. So teacheth the Apostle, *1 Cor. 13:12*: that *tribulation bringeth forth patience, and patience experience, and experience hope: and for the abiding of the spirit, we are commanded* *1 Cor. 13:13* *to hope all things, and to keepe that which is good: and through manifold temptations, the* *1 Cor. 13:14* *smaller of our faults being much more prece- 1 Cor. 13:15* *der than gold that perisheth, though it bee mixed with fier, shall be found to our praise* *2 Tim. 1:7* *and honour and glory, in the appearing of Jesus Christ: And did not David ground 1 Cor. 13:16* *him upon his word, and valour to fight with Goliath upon experience that he had of Gods 1 Sam. 17:17* *deliverances and victories which hee sawe,* *36.* *him in his Land, and a Beate 1 Cor. 13:18* *which is like fire and shinieth 1 Cor. 13:19* *and knowlidge that the Word of God doth ryght before our eyes, to the intent*

tent we might foreknow the same, and the better practice it, when as thereunto we shall be called?

A. It is that difficult and yet most necessary Art of Well-dying, without which there can be no salvation; for if the tree doe fall toward the South, or toward the North; in the place where the tree falleth, there it shall be. And howsoe- 2. Heb. 9. ever it is appointed for all men once to die, 27. yet they onely are fully blessed that die in Gen. 5. the Lord, for they rest from their labours, Rbh. 1.4.13. and their works follow them: and they onely shall say, 'Death is swallowed up into 1. Cor. 15. victory: O death where is thy sting! O grave 54. 13. where is thy victory?' for hee that beareth Ioh. 5. 24. the word of Christ, and believeth him that sent him, hath everlasting life, and shall not Ioh. 3. 15. come into condemnation, but hath passed from death to life: and if a man keepe his Rbh. 9. 6. word, he shall never see death: but woe be unto the wicked, that shall seeke death and shall not find it: and shall desire to die: and death shall flee from them.

Q. Which is the thirtie seuenth point
of knowledge and learning which is
contained in the booke of God; and
not onely necessary, but also conform-

D ble

ble to understand and know?

A. It is that doctrine and secret point of truth, that layeth open the state and condition of every particular man after death, principally in regard of the soule in another world; and secondarily in respect of the body & estate in this world present. For as it is said by *Salomon* of the divers conditions of men before death, in respect of high and low; *every Pro. 32.36. doe seeke the face of the King, but every mans judgement cometh of the Lord*, the same may be spoken of every mans particular judgement after death: for *God Eccl. 12.14 will bring every works unto judgement*, *Heb. 9.27. much every secreting, whether it be good or evill*. After death (saith *Saint Paul*), *commeth the judgement*; which may bee understood not only of the generall, but also particular: *Thus the particular judgement of Lazarus after death was this bee. 23. was carried by the Angels into Abrahames bosome*: but the rich mans judgement is otherwise described: *He died and was buried, and being in hell tormentes, &c.*

Q. Which is the eight and thirtieth, and last Art and doctrine, that the Almighty God in the holy Scriptures of the

the old and new Testament hath reueled, the knowledge whereof maketh much bothe to our temporall and eternall happiness?

A. It is that great and wonderfull mystery, profound & secret knowledge of the last day of the world; wherein shall bee the generall iudgement of all both quicke and dead, elect and reprobate; which day shall come ~~as a~~ ^{1.Thef.5.3} in the night, in the which the heauens shall passe away, and the elements shall melt with heate: and the earth, with the works that are therein, shall bee burnt vp: and the Lord himselfe shall descend from heauen, with a shout, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first, then ^{1.Thef.16} shall we which live and remaine be caught up with them selfe in the clouds to meete the Lord in the ayre, and so shall we ever bee with him. For they shall come forth that have done good, unto the resurrection of life, but they that have done evill unto the resurrection of condemnation. And then shall Christ say to the people on his right hand, Come ye blessed of my Father, take the inheritance of the kingdom prepared ^{2.Pet.3.10} ^{37.} ^{Ioh.5.29.}

Matt. 25.
34 41.

for you from the foundation of the world: but to the goats on the left hand: Depart from me ye cursed into everlasting fur, prepared for the diuell and his angels.

Now (courteous Reader) let mee entreat thee, both to praise God, and to pray vnto God for mee, to praise God for the finishing of this, and to pray vnto God to giue mee good successe in the next, which shall bee the Art of Christ: before which I haue sent this, as *John the Baptist*, to vsher and prepare the way: and the seuen, and thirry treatises ensuing, as the Apostles and Disciples of Christ to follow after. All which (it may so please God to fulfill the terme

Exod. 3,36 of my dayes and yeeres, that I may, before I straine vnto the age of man, as it

is set downe in the prayer of *Moses*, the man of God, that I may see fully performed and finished, according vnto that weake ability that the Lord hath giuen me. Yea, though I allow vnto every Art an whole yeere, for the performing of the same. But my desire and trust in the

Lord

Lord is, that I shall accomplish and
bring the same to passe through the
helpe of good prayers in a farre shorter
time, and with more expedition. How-
socuer it is true that the issues of all bu-
inesses are in the hands of God, to dis-
pose of according to his infinite wise-
dome. But what successe socuer it shall
please God to give, I know what the A-
postle saith, 1.Cor.3.12 that if there be first a willing
mind, it is accepted according to that a
man hath, and not according to that hee
hath not. Therefore let me beseech and
entreat the good and vertuous, laying
aside forestalled and preiudicte cen-
sures, charitably to interpret and iudge
this my labour and endeauour. And as
for the ignorant, malicious and enuious
spirits, wherewith this present age of
ours (I know well enough) is pestered,
I can say as Saint *Paul* said, 1.Cor.4.3. I passe ve-
ry little to be iudged of them. And so
with my hearty prayers vnto God that
some glory may redound by this my
worke vnto his name, and some good
vnto his Church, committing both
thee (gentle Reader) and my selfe vñ-

in his fidelity pronounces: I conclude
- and make an end until the next ad
- vocation to speak of
- - - - - **R. P.** - - - - -

THE BOVRE PETITIONS

1. **O** God let me know also, speak and
inform me of thyself. 3. And let me
2. Give me all things that thou knowest
within, all-seeing wisdom may help
and further me thereunto. 4. And let me
3. Also help all things that may let and
hinder me therefrom. 4. And at the last let me enjoy thy Christ
in the kingdom of heaven. Amen.

